The Bhoodan Anniversary

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HARIJAN

(FOUNDED BY MAHATMA GANDHI)
Editor: MAGANBHAI P. DESAI

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PRINCIPLES OF NEW ECONOMIC POLICY—I

(*Contributed*)

The Avadi Congress Directive

At its Avadi Session, the National Indian Congress declared as its objective the establishment of a Welfare State and a socialistic pattern of economy. Towards its attainment it prescribed that the economic policy of the country should aim at plenty, equitable distribution and "progressively fuller employment so as to lead to full employment within a period of ten years". This threefold directive implies not a mere socialization of the means of production but a reorganization of the economic and social framework to ensure equitable distribution of national wealth through the provision of employment for all. The emphasis is, thus, on the establishment of an equalitarian society functioning largely within a co-operative economic framework.

Extent of Unemployment

2. This change in the emphasis became inevitable owing mainly to the rapid increase in the number of the unemployed in the country. Despite the attainment of the prescribed targets of agricultural and industrial production during 1951-54, increase in the employment opportunities in the country failed to keep pace with the increase in need. According to Shri C. D. Deshmukh, surveys of unemployment in various parts of the country initiated by the Planning Commission show that on an average 8 to 10 per cent of the employable population needed to be drawn into productive employment. While it was not possible to generalize from these figures and it was difficult to assess what proportion of the agricultural population could really be regarded as available for employment in other occupations, on a very rough guess, out of a total working force of about 150 millions some 15 million people might be regarded as available for absorption in new lines. Together with the net annual addition of 1.8 million to the labour force as a result of normal growth of population, the total number of jobs that have to be created during the next ten years to achieve the target of full employment was, according to him, 24 million jobs or 12 million jobs by the end of the Second Plan period.

Employment-potential of Village-Industries

3. It is being increasingly realized that the provision of progressively fuller employment and the attainment of full employment in this country is possible only through the intensive development of village industries. The Planning Commission recognized the employment-potentialities of these industries and, with a view to creating appropriate operative conditions for a common production programme, suggested one or more of the following measures: (i) reservation of spheres of production, (ii) non-expansion of the capacity of a large-scale industry, (iii) imposition of a cess on a large-scale industry, (iv) arrangement for the supply of raw materials and (v) co-ordination for research, training etc., be adopted, and a separate Board outside the official machinery be constituted to prepare and implement programmes of development for these industries.

Government's Mistaken Policy

4. The experience of the last two years, however, shows that these measures were neither wholly accepted nor vigorously implemented by Government to create the right operative conditions for the village industries. While Government did not always prevent the expansion of the capacity of large-scale industry and, except in the case of textiles, did not also reserve spheres of production in favour of the village industries, cesses and subsidies were ineffective to eliminate competition between the various sections of an industry as they treated them as antagonistic rather than as parts of a whole. In these circumstances, it was not possible to prepare or implement common production programmes to ensure the development of weaker village industries.

Need of Common Production and Common Price Policy

5. The urgency to create employment opportunities on a scale commensurate with the country's requirements, on the one hand, and the data of the 1951 Census, which shows that self-employment accounts for 72 per cent of all productive employment, on the other, emphasize the need to develop village industries. To exploit to the full their employment potentialities in the national interest, it is necessary to eliminate the prevailing competition between the different sections in an industry and to lay the foundations for the preparation of effective common production programmes. The implementation of such a programme, however, necessitates a related price structure, or a common price policy to eliminate

competition between the goods of different sections of an industry and also ensure differential returns to those that need them most. A common price policy, thus, equips each section of an industry with the essential means to contribute its assigned share to the common production programme, and hence facilitates an integrated development. To ensure such a socially significant and economically efficient development a common price policy is necessary to:

(i) eliminate competition between various sections of the industry,

(ii) facilitate production in accordance with national needs.

(iii) prepare the ground for progressive technical improvement of the backward sections of the industry, and

(iv) lay the foundations for equalization of wages in all sections of the industry.

Such a policy alone can provide the conditions in which the pattern of development initiated will, over a period of time and in an appropriate phased manner, bring about technological improvements and establish wage equality in all sections of a given industry, and ensure the attainment of the desired socialistic pattern of society and economy.

(Continued)

SARVODAYA SAMAJ SAMMELAN RESOLUTION

[Resolution sponsored by the All India Sarva Seva Sangha and passed by the Puri Sarvodaya Sammelan on the 27th of March, 1955.]

The people of India are not unaware of the progress of the Bhoodan movement during the last four years. The progress would have been all the more solid if intensive work for the movement had been carried on in every part of the country. The people have welcomed the Bhoodan movement with great faith and enthusiasm wherever its message has been properly conveyed to them. This is the reason why the Bhoodan movement has become a movement of the people.

But our goal is still far distant. We have pledged ourselves to the carrying out of the land-revolution to full success by the year 1957. We have now two years before us. This is a period of our trial. The whole of the world is watching the course of the movement with great hope and equally great expectation; it is indication that the non-violent process (of social change) is on its trial at the present moment.

There are many of our brothers and sisters in the country who have faith in the Sarvodaya idea but who are working in the Government, in political parties, and in constructive and other fields. The Bhoodan movement has received co-operation from them all in some measure. But they have been devoting more of their energies to their own particular work.

Doubtless, their work also is good and useful in its own way. It is now time, however, for all who have faith in the Sarvodaya idea to consider seriously whether it is not essential to bring about a change in the present socio-economic order at the earliest possible moment. People who have faith in the Sarvodaya idea cannot be indifferent to the injustices and immoralities of the present order of society, nor can they help to maintain the *status quo*. According to the technique of the Sarvodaya process there can be a change in the whole of society only when a change in ideas and values is achieved. Inspite of whatever other serious changes in society which may have come about, the establishment of a Sarvodaya order is impossible without a change in the ideas and values of men. We also believe and know that this change in ideas and values cannot be brought about by government. The task can be achieved only by approaching the people and by persuading them through love. The Bhoodan and other movements going on along with it are a part of the process. And they also constitute the perfect and concrete technique of the process of revolution.

The present times are a challenge to non-violence. Can a non-violent person refuse to accept this challenge? Our pledge to achieve our aim by the year 1957 is our answer to the challenge. The pledge implies our faith that the problems of the present age can be solved only by means of non-violence. At this difficult moment when the technique of the process of non-violence is on its trial, the Sarva Seva Sangha, calls upon all persons who have faith in the ideal of Sarvodaya and its method of non-violence to leave all other work they may have in hand and, for at least the coming two years, devote all their intelligence and efficiency at their command to work for the Bhoodan Yajna.

(From Hindi)

THE VALUE OF HOME-CRAFTS

(*By Wilfred Wellock*)

One of the happiest recollections of my boyhood days is of the winter evenings when the evening meal was over, the table was cleared and the washing-up completed, and we prepared ourselves for a few hours' real enjoyment. The gas was lighted, the blinds were drawn, and a cheerful fire burned in the grate. Then mother would say: "Now, children, what are you all going to do tonight?" And forthwith came the answers: "I 'm going to draw." "I 'm going to embroider." "I 'm going to knit," and lastly "I 'm going to finish my book."

Mother, of course, had always plenty of mending on hand, while father had a weakness for joinering. He liked to make things and to improve the house by adding cupboards and shelves, or making a box, a barrow or some other requirement of the rising generation.

As I have grown older, that family scene on a normal winter evening, has appeared to me as the most beautiful and satisfying of all my boyhood memories, and the more I contemplate it the more convinced I become that this age of progress, with all its science, inventions and discoveries, its mechanisms, gadgets and devices, including the radio and television, has not produced anything that is half as cultural or satisfying.

In those days we still lived within the recollection and tradition of craftsmanship, when most

learning came through doing and making things, that were both useful and beautiful, and not merely through reading, or, as today, listening to the radio or sitting night after night before a T. V. set.

It seemed natural to our parents to acquire knowledge by means which developed skill and produced things of utility and beauty. They knew instinctively that to develop the ability to make things for use and adornment, endowed the doers with many fine qualities, increased their power of appreciation and of self-expression, and gave them distinctions which were more to be esteemed than riches. This, of course, is ancient wisdom which conflicts with the money values of our time.

In order to encourage us along this creative road to culture, we children, when quite young, were given a drawer for our own use. This was a proud moment, for already we had accumulated many small tools, and much material — paints, crayons, needles, etc. Games were kept in a family drawer, and these came out only at the end of the evening, after we had had our fill of creative activity.

Knitting was one of my early passions. Before I was ten I had knitted a scarf 12″ × 40″ for each of my sisters, my brother and several cousins. The colour of the wool was maroon, and I shall carry it in my memory as long as I live.

Is it out of the question that we should try to bring back that age-old tradition of homecrafts? We certainly haven't produced anything better since. Nor can there be a finer means of culture than the pursuit of an art which develops the imagination and all one's creative powers. Lectures, television and the cinema have their place in a full life, but we have allowed them to occupy the full stage of our existence, whence we are all eyes and ears but lack understanding, the power to enrich our minds, our lives and our environment with the values of creative endeavour.

The value of what we see and hear is determined by its effect on our conduct, our behaviour and way of life. To be everlastingly listening and gazing without applying anything we learn, is not only fruitless living, but ruins the mind, also the memory, for there is a limit to what the mind can retain unless knowledge is embodied in the fabric of our daily existence. It is what we become through doing worth while things that matters. Social progress consists in people becoming what they were not, new persons, better and more capable. In other words, it signifies self-fulfilment through self-expression at higher and higher levels.

Human wholeness is the result of the interplay of the receptive and the creative faculties. By means of the former we gather new ideas and inspiration wherewith to improve our creative efforts, and when these are exhausted we return to literature, art and music for new inspiration.

Homecrafts also serve to knit families together in a wonderful fellowship. When its members try to express themselves in useful and beautiful productions, the best that is in them is developed, a fact which strengthens family ties. In this way the family becomes a generating centre of all that is best in human nature, whence its members become powerful integrating forces in the wider community of the village.

There are also the many collective forms of expression, which are equally important, such as drama groups, choirs, glee unions, orchestras, etc.

The cultural value of these institutions is immeasurable both to those who compose them and to those who listen to their performances. It requires detailed study to be able to express ideas and emotions by means of words, notes and tones, while few joys surpass those which come from the effective transmission of ideas and emotions to an audience.

Owing to the rapid spread of money values and the tendency to buy one's pleasures instead of deriving them from one's own initiative, there has been a big decline in these forms of culture during the last fifty years. Happily, however, there are signs of their revival.

In my youth practically all our entertainment was provided within the confines of the church. In our church there was a well attended and lively Mutual Improvement Society, which discussed everything of vital interest to the community. We had also a minstrel troupe, a group of hand-bell ringers, various groups of singers, besides a full choir, and at times a string band, while if an entertainment was afoot, one or more dramatic groups could be got together at short notice.

As a result, talent was being discovered all the time. Anyone with a gift for self-expression could always find an opening for its development while appreciation of pluck and ability was unbounded. Accordingly the percentage of people who manifested and developed talent was very high, while the esteem in which they were held added to their dignity, standing and influence within the community.

Today economic and social changes are taking place which promise to carry us back to that more spiritual type of democracy we once knew. There are reasons for believing that the long process of migration from the country to the town, is about to be reversed. Already the fear is growing that Britain will soon be unable to find the markets necessary to enable her to buy with her exports all her requirements in food and raw materials. She will therefore have to produce more food at home, and so put the Industrial Revolution in reverse.

That means a new migration back to the countryside and in order to encourage it, steps are already being taken to develop small industries in villages, and to establish dramatic societies, choirs, glee unions, orchestras, etc., in order to make life in them more attractive.

(From *The Sower* Spring-Summer, 1954)

HARIJAN

April 23 1955

THE BHOODAN ANNIVERSARY

(*By Maganbhai P. Desai*)

April 13 to 18 is being celebrated as the fourth Bhoodan Anniversary Week. The Bhoodan movement started at Pachampalle in Telangana on 18th April, 1951. Now we are entering its 5th year. It is decided by the All-India Sarva Seva Sangh which met at Puri along with the Sarvodaya Samaj Conference that the week be celebrated by organizing countrywide walking tours during this week, which is styled as the Bhoomi-Kranti (i.e. land-revolution) Week. It is but meet that we may take stock of the work done up till now.

As we saw above, the Bhoodan idea first came to Shri Vinoba in 1951. Next year, he addressed an open letter to the nation wherein he said,

> "I make a claim of the correctness of this work for three reasons: It is in tune with the cultural traditions of India; it contains in it the seed of economic and social revolution; and, lastly, it can help in the establishment of peace in the world." (*Bhoodan Yajna,** viii).

The work that was done during the next years showed that the claim was not wrong.

In the beginning a target of 25 lakh acres land-gift was decided to be achieved. The response was encouraging enough and it was resolved that by 1957, the target should be five crore acres on the basis that there were one crore of landless families in the country, each getting a minimum of 5 acres.

There were some who feared that the target was, to say the least, too high for the time limit fixed. However, with the rising tide of the movement, it was thought that this feeling might not be emphasized and perhaps it might be better to place the highest demand before the country so that it might enthuse both the workers as well as the donors to put in their very best in the movement. The Zamindari system area of North India responded encouragingly well to this and the land-gift figure went up to an appreciable height of about 40 lakh acres.

The movement drew the attention of the outside world also. And naturally the pacifist and no-war groups in foreign lands took particular interest in it. The movement was a novel experiment to achieve, by non-violent means, social and economic Swaraj or freedom for our people after the advent of the political. Land-gift movement was made its spearhead and concrete instrument. The landless tiller in India is the poorest part of our people; the aim has been to ameliorate him. And the way to do it was to appeal to the sense of duty and social justice of the rich and land-owning classes to donate in land and money which might be distributed among the former. And it was declared that land-owners may give at least one-sixth of their land and the rich one-tenth of their income.

Last year one more idea was specifically added unto the above programme, viz. that Khadi and village industries form a basic integral of the movement and the year must be specially devoted for an intensive drive for distribution of land already donated. It was rightly thought that distribution will pave the way for further work of amelioration of the landless, and this will demonstrate to the people what actually the land-gift revolution means. It will naturally help in inducing the people to donate more land and money also.

We may say that the movement had come to this stage on the eve of the Puri Conference last month. It decidedly affected the whole country in diverse ways. It supplied a rallying point to many Congress constructive workers. To integrate their diverse constructive activities a central institution, the Sarva Seva Sangh by name, was set up, which mainly attends to Bhoodan work at present.

There is a political side to the effect of the movement also. If a constructive activity among the people spreads well and is effective and catches the popular mind, it will, for that simple reason even, generate a political power potential. This is true for all constructive activity in general.

The Bhoodan work well demonstrated this dictum. The effect in its case was rather very quick, the reason being its peculiar birth. As we know, it was born in Telangana as a non-violent solvent for the difficult position created by the violent tactics of the Communists to effect an agrarian revolution there. The non-violent equivalent of Shri Vinoba succeeded, which had an immediate political effect in that it drew the attention of the Government and important political parties in the country. The Congress and the P. S. P. were the chief among them. The Communists also, in the beginning, welcomed the new way, but only to oppose it some time later. Surprisingly enough, the communal organizations like the Hindu Mahasabha did not exhibit any kind of reaction to it.

The Congress from the very outset welcomed the movement and helped it in its own way. The two prominent leaders of the P.S.P., Shri Kripalaniji and Shri J. P. Narayan personally took interest in it, the latter to the extent that he offered himself as a *Jeevandani*. This created a special impression that the P.S.P. was particularly for Bhoodan. And by integrating its agrarian programme with Bhoodan as for example in Pardi (Dt. Surat), it tried to develop it to the extent of a Khed-Satyagraha. What I wish to suggest is that political parties and groups interested themselves in their own way in this movement.

Shri Vinoba took a very noteworthy position in this matter and said that, whatever the political affiliations, any one who loved the work

* Pages viii+134, Price Re. 1-8-0, Postage etc. As. 5.

could join on a non-party basis. And in developing this position in course of his Bhoodan propaganda work, he formulated one or two new ideas which are noteworthy. They are worth considering as well, even from the point of our future work.

The new ideas he gave were regarding the theory of politics and the doctrine of democracy. He said that the democratic method of vote-cum-majority rule and the party system were not proper. The rule must be on a non-party basis and consensus and not majority vote must be the way of its working. And secondly, the State being based on violence, to work for a non-violent order the people's strength was the right means. Therefore law and legislative bodies were looked upon with askance, and to be away from them (as in the days of the fight for freedom) appeared to be the ideology of the approach to them. I believe I am not wrong when I shortly put down as above the gist of the question. I do so because these things regarding the Bhoodan movement become relevant at the time when we are engaged in rebuilding our country.

There is another aspect of this question, which should also be noted here. Those who joined the movement had themselves certain politics of their own. All did not take to it from purely spiritual or moral motives of constructive service of the people. When I say this I do not mean that this was any way wrong. It was natural for one to do so. However it does affect the movement in a manner. Therefore there must be a conscious effort to keep the movement above party politics. That the leadership of Shri Vinoba was alert enough on this count has been greatly responsible for the progress that Bhoodan made during these years.

Coming at the end to review the work of the last year, we know that distribution of donated land among the landless and promotion of village industries were the two items prominently put up. The Government of India had set up an All-India Khadi and Village Industries Board a year ago, which gave a good impetus to the latter. Removal of unemployment found a place in the Planning ideology of the Government; and that this can be achieved through Khadi and small-scale village industries found increasing recognition and it began to be implemented.

Experience of distributing land showed that help of suitable legislation and Government machinery in a certain manner was needed for effective and speedy disposal. Accordingly in some States such help began to come forth. It was also found that the work of distribution was complex and difficult and was a delicate matter requiring special aptitude, abilities and intensive application as also impartiality and sense of justice and keen discrimination on the part of workers. This difficult work therefore could not be done to the extent desired. And on the other hand, land-gifts also began to come to their normal measure and in comparison to previous years they seemed to decline, as can be seen from their recent figures.

The Puri Sarvodaya Conference met at this stage in the progress of the work. The work of the Conference may be well considered in this background. And some fundamental points of a philosophical nature that arise from this survey of the Bhoodan work should also be considered. I shall do it hereafter. In the meanwhile I request readers and constructive workers also to think over this short survey and write to me their reactions to it. Because I hold that we must seriously examine ourselves in regard to this great work which is a potent force in deciding the future direction of our national work and development.

16-4-'55

(From the original in Gujarati)

V. I. P.-ISM

(*By Maganbhai P. Desai*)

A reader of the *Harijan* from U.P. complains as follows:

"It has become a fashion these days that all inaugurations, opening ceremonies and foundation stone laying ceremonies must be performed either by Ministers or Government officials. Particularly there is a grievance against the Ministers. Whenever a Minister visits a place for this purpose the whole machinery of the Government there comes to standstill and all attention is focussed on him. The cases in courts are adjourned, as the magistrates are attending on him. Right from the Tehsildar to the Collector all are busy. The local S.P. and his subordinate staff are busy. Just consider what a colossal waste of time, energy and money is involved in one such function. They have become too cheap. Mostly the invitees exploit them to boost themselves in public esteem or to gain an advantage here and there. Political exigencies create posts. A person who all his life was never connected with either education or health or agriculture overnight by becoming a Minister for such a department becomes an expert of the same and begins to air his views. Such is the tragedy of the situation. Is there dearth of experts? Could not these inaugurations etc. be left over to private individuals? Is it not time that these officials be restrained and asked to devote their time to their official work? Some sort of directive from the high ups is needed."

I fear the conditions might be just similar, more or less, in other States also. I say this because, the malaise complained of is, I think, born of the peculiar psychology of our people. I believe, we are State-power-worshippers, probably because of our being under a long span of monarchical and autocratic or bureaucratic rule. We love to flatter and be flattered in return. We may like to bask in reflected power and importance of the Minister, perhaps by being with him on such occasions. All this only shows that we are still an infant democracy. We have still to learn that a Government however important it may be as a social institution, is not the State, which is the people in a democratic order and that there are other walks of social life and endeavour which are at least as important and respectworthy as its political governance. When we shall learn this we shall have a balance in our

public life which comes to a mature democracy and which will then save us from the evil which I have named here as 'V. I. P.-ism'.

The remark by the correspondent about the Government machinery getting preoccupied with V.I.P. duties on such occasions, if true, deserves to be noted by those to whom it may concern.

6-4-'55

PS. In refreshing contrast to the above correspondence, is the following news from Chittod Gadh, April 6 :

Two gangmen on duty at a small railway level crossing held up the Prime Minister's car for more than ten minutes in Chittod today. When officials accompanying the Prime Minister tried to force them to open the gate, the gangmen refused.

Hearing this Mr Nehru shouted, "They are quite right. They are doing their duty. Why can't we leave the car and walk ?"

Mr Nehru then got down from his car and crossed the railway line. As he walked over the track towards Bhupal Bhawan where he was lunching after the Chittod Fort ceremony, Mr Nehru congratulated the gangmen.

11-4-'55 M. P.

VINOBA IN ORISSA — I

[Readers remember that Shri 'Dadu' used to write serial letters giving news of Shri Vinoba's journey through Bihar. As for some time now he is not accompanying Shri Vinoba news of the latter's journey through Utkal is available from letters by Shri Kusum Deshpande under the serial caption 'Bhoodan Yajna News'. This article is culled from these letters. Dates of the letters are indicated in between. — Ed.]

Appeal to Rich Friends

Vinobaji set foot in Utkal on the twenty-sixth of January. On the anniversary day of Gandhiji's departure from this world (January thirtieth) Vinobaji appealed to the rich all over India as follows :

"I appeal to all the big property-holders in India to do three things. By doing so they will be rendering immense service to the society. The first thing I request them to do is to give up the tendency to make large profits and charge heavy interest. I assure them they will not be losers in any way by doing so, but would on the contrary be earning a big reputation for goodness. The second thing is to undertake from now on to use the property they hold as trustees and make an immediate declaration to the nation to that effect. The third thing I humbly ask them to do is that, — so that the poor and the landless may receive immediate assistance, — they give the sixth of their wealth in Sampattidan in token of their love for the people and as an indication of their acceptance of the Sarvodaya ideal. Gandhiji had high expectations that the rich in India will use their wealth as trustees. Let us justify the faith Gandhiji had in us by acting on his behest."

Meaning of Synthesis

During our tour we have sometimes discussions on God and His goodness and sometimes humorous conversation. The discussions and the conversations aid to cut the long journey with ease. A friend from Ahmedabad has recently joined us. He started discussing *samanvaya* — synthesis and asked what it meant.

Replying to his question Vinobaji said, "I will content myself by saying पूर्णमदः पूर्णमिदम् । That is whole and this too is perfect ; everything, all is perfect and by bringing about a synthesis of these perfections we propose to create one complete whole."

"People ask me," he continued, "you desire to have a synthesis of Vedanta and the creed of the Buddha ; do you mean to say that Vedanta is imperfect ? That the Buddha's creed is imperfect ? I would say to these questioners, neither is Vedanta imperfect nor the religion of the Buddha. The four or five ideologies or creeds that have been prevalent in India are all perfect. We intend to have a synthesis of all those perfect ideologies or creeds and thus to have one wholly perfect view of life and man's duty. It is none of our business to bring together imperfects and bring about a perfect whole by adding them. I would like to make it plain that the idea of creating one perfect whole by a synthesis of imperfect ideas and ideals is totally baseless."

The friend from Ahmedabad further asked what was the way to such a synthesis.

Pointing with his forefinger to the way that lay ahead of us Vinobaji replied, "This is that way and we are now following it." Naturally, all in the company laughed. But Vinobaji explained smiling, "How are we proceeding ? Today we will reach Baleshwar, tomorrow Katak and then Puri. We will meet people in all the places. We will bring home to those of them who are property-holders the goodness that is in the labourers and to labourers the goodness that is in the property-holders. We will convince the rich of the goodness that is in the poor and the poor of the goodness that is in the rich. We will tell the men of the goodness that is in women and the women of the goodness that resides in men. This is how we would go on working and that is how we will surely establish the synthesis which we are discussing."

Beauty of the Sarvodaya Ideal

At Badhapal people from a village who had given almost all their land in Bhoodan came to meet Vinobaji. They asked, "The ideal of Sarvodaya will surely spread on account of the general atmosphere, but how will actual work for its implementation be carried on ?" Vinobaji gave his reply to the question in the final full speech of the day. He said,

"Let me point out to you the peculiar beauty of the Sarvodaya idea. It lies in this that whoever has been convinced of the idea and has accepted the ideal as his own is capable of acting on his own for its fulfilment even though he may be alone. Even one person can rise up against the whole world to oppose an injustice. This indeed is the fundamental principle of the Satyagraha method which is born in this country. America declares that if Russia was prepared to give up armaments they too would do it. And Russia has been declaring that if America were to give up armaments they too would be but very willing to do so. And when the two of them meet to negotiate over the problem both of them together come out with the declaration that they would surely be ready for disarmament if the rest of the world was prepared for it to begin with. Talks about peace go on in this manner on the one hand and armaments are piling up continuously almost everywhere on the other. This vicious circle of argument and counter-argument could be broken only when some one person, one village or one community will take courage and come forward to give up arms."

At the end of the speech Vinobaji declared that in the village Manpur the inhabitants had transferred ownership of all land in the village to the village community. The idea that every person living in the world is a national of every nation in the world is going to spread through Bhoodan. This idea is Indian. It was born and has taken root here. Illustrating the point Vinobaji proceeded to say that the Parsis who left Iran and migrated to this country did not come here as aggressors. Out of our love for all human beings we offered them shelter in our land and for the past twelve hundred years the Parsi community has been living in India without danger or fear. They have not asked for any special rights or privileges for themselves. This means that India has given Bhoodan to the Parsis. This ideal of Bhoodan is surely going to spread to the international field and the leadership of the movement will be in the hands of the villages of this country.

Nature of Non-acquisitive Society

This sacred flow of the Bhoodan movement now reached Jamsooli City, where Vinobaji analysed before the

people who had gathered to meet him the nature of the *aparigraha*, that is, the non-possessing or the non-acquisitive society. People fear that this *bava* or *sadhu* is out to turn everyone in the world into a *bava*. But people have not been able to perceive the real meaning of an *aparigrahi* society. Vinobaji propounded the true meaning in his speech of the day. He explained, "For one thing wealth will be produced in abundance but will not pile up in one particular homestead. Secondly, it will be distributed in every home. Thirdly, in such a society people will not go in for collecting and conserving articles and things which have no use. Fourthly, things and articles worth collection and conservation will have priorities fixed regarding them; things and articles enjoying first priority will be collected and conserved first; those given second priority will be collected and conserved next and so on. And fifthly, there will be minimum use of money. That is to say in an *aparigrahi* society (1) there will be abundance of wealth, (2) the wealth will be equally distributed among the members of the society, (3) there will be no collection or conservation of things which have no use, (4) collection and conservation will have fixed priorities, and lastly (5) there will be minimum use of money."

2-2-'55 K. D.

PLANNING FOR THE ENTIRE MAN

Gratification has been expressed in high quarters on the growing plan-consciousness of the Indian people. In fact earnest efforts are being made to create this plan-consciousness among the people. And these efforts have already borne fruits. They have released springs of popular energy for creative and ameliorative purposes. Signs of new life are visible everywhere in the country notwithstanding the enormity of stupendous problems that yet stare the nation in the face.

India. it would appear, faces her future today with an amount of calm confidence. She has by now got within her grip some of the basic problems which tended to make life almost insufferable in the country. All who have been responsible for laying the foundations of the material prosperity of India deserve the gratitude of the people inasmuch as the former too owe their gratitude to the people for the great opportunity they have been granted for serving the nation.

An impression is sometimes given to the effect that planning is an affair *de novo* in India. Nothing could be farther from truth. Asoka planned his State affairs in reference to the welfare of the people, though democracy was not the pattern of his government. That apart, from time immemorial planning has been the national habit of the Hindus even on individual level. The *Varnashrama*-scheme of socio-religious life and the *Purushartha*-scheme of values typified the Hindu plan of life, which unfortunately is not now very well studied and understood even by the leading section of the people. The result is that our modern planners are hardly in a position to irrigate the wisdom of the ancients in the national projects for the welfare of all.

We are aware that certain details of ancient planning are bound to prove obsolete in these days overtaken by vast changes in various fields of life. But that would not justify the outright rejection of the ancient plan. It can be said without the slightest tinge of exaggeration that taken as a whole the ancient Hindu plan of life stands even today unsurpassed in comprehensiveness and sanity. There are a good lot of ideas in this plan which should be cherished not only by the Indian people, but by humanity at large if life on earth were to prove any sense to human beings.

Maybe the *Varna*-scheme of society-making does not answer our modern needs and aspirations. And therefore the cry is for casteless society. But if along with the *Varna*-idea we also indiscreetly discard the ideal of Brahmanhood — the ideal of the spiritually regenerate sovereign man — and the conception of helpful mutuality which inspired the *Varna*-scheme in every detail of life, we will just have a characterless society, amoral and incohesive like sand particles on the sea-shore.

The *Purushartha*-scheme of values informed and inspired the *Ashrama*-plan of life in a graduated manner, *Moksha*-mindedness was the supreme motive power which gave integral direction to the life of the individual, society, and polity in such a way that every aspect of life got helpfully ordered in a progressive fashion for the attainment of the ultimate object of life which was universally accepted to be spiritual liberation. The bona fides of the *locus standi* of the most unregenerate man was accepted with all sense of responsibility and accommodation and he was given a scheme of life which without doing any violence to his unregeneracy would gently lead him upwards inspite of himself. The claim of the flesh of the senses were fully and honourably recognized. But simultaneously it was made clear that senses were not to be adored and pampered but they were to be controlled and conquered for the attainment of the supreme *purushartha*. 'Brother ass' was not to dominate the indwelling Angel for all times. *Artha* and *kama* were recognized as legitimate human aspirations and given their rightful places in the Hindu scheme of life, but they were sanctified and regulated through *dharma* towards *moksha*, which was to be attained through a graded course of self-discipline resulting into self-refinement and culminating in self-realization.

Our national planners of the day, however, seem to have little regard for the ideas which inspired our ancients in the matter of planning life. They seem to imagine that they have new ideas, which are very modern and creative. They use a vocabulary which is different from that of our ancients. They do not speak of *purushartha*. They aspire to base all their plans on foundations of 'facts, statistics and science'. The only objective of planning, they recognize is 'higher standard of life', interpreted in terms of more consumer goods. This appears to be a very honest, reasonable and attractive approach to life, this downright way of grappling the basic problems of the nation for the good of the many. This is indeed an urgent work to do, — to provide for adequate food, clothing, education and pleasures of life, — for life becomes absurd and impossible without these provisions.

But may we point out with due respect to all our national planners that in the matter of planning life for the individual and nation they have not only not broken any new grounds unknown to our forbears, their efforts and aspirations have remained confined to the locus of two lower *purusharthas*, viz. *artha* and *kama*. In other words our national government has been planning almost exclusively for a half of the man, perhaps one may say, for the lower half at that. Certainly planning for even half the man is not by itself a small affair in a country where the whole man was being ignored or exploited for purposes which could not be considered honourable. But if our national planning stops there, or rather if it is not informed and inspired by the requirements of the two higher values, *dharma* and *moksha*, mere 'facts, statistics and science' will inevitably land us on a sensate pattern of civilization which has been the disastrous bane of the West, as Western savants themselves acknowledge.

A misconceived and misleading idea is sometimes handed out that material prosperity will automatically result in spiritual welfare. This is a quaint piece of delusion. While it is true that to the hungry man God can come only in the form of bread, the surfeited man is not on that score necessarily very near God. Even the hungry man recognizes more the breadness of the bread than the Godness of it. While it is silly to exalt wretchedness for its own sake, one has to acknowledge the fact that poverty has in all ages and climes co-existed with spirituality. Oftener than not material prosperity has coarsened men

to such an extent that they have forgotten higher values of life. It was not without reason that Christ said that it was easier for a camel to pass through the eye of needle than for a rich man to enter heaven. Man is an insatiable creature for whom things of this little planet are not enough if he does not know how to discipline himself. Are the people of the so-called 'advanced' nations having a high-standard of living becoming automatically more spiritual? On the other hand life is becoming too insufferable with ever increasing men and women of such countries.

By its very nature and constitution the secular Welfare State of a socialist pattern can have little pretension to the higher values viz., *dharma* and *moksha*. Democracy confined in this pattern of aspiration can only mean equal opportunity for the attainment of *artha* and *kama*. In a way it is good that the State by implication makes it clear that it does not take any positive responsibility for the two higher values. It is very urgent, therefore, that people at large understand this position absolutely clearly and see that because of the indifference or inconvenience of the government to be of service to the higher values of life, they may not be ruinously dethroned from their rightful places in human life. Bread and butter must not be bartered with soul. With all the 'facts, statistics and science' under the sun, and added unto that a hedonistic philosophy too, we can become just devils of a very advanced effective type, unless we know how to regulate all our activities with an all-enlightening spiritual purpose. We must know how to put to use the know-how we learn from the West to the scheme of values cherished in India down the ages and not get lost in scientific insanity that plagues the world.

The obvious duty of the people, therefore, is to make as mighty efforts as are required for the preservation and augmentation of the two higher values of life for which the State has candidly no plan. Even though the State may have no plan for these values, it should understand their pre-eminence in the scheme of human life and try to be of help to such individuals and institutions of the 'private sector,' — if we may use the term in this context, — that are dedicated specially to the culture of these values. It is indeed ridiculous to depend upon government help for the attainment of ethical perfection or spiritual liberation. But it is a legitimate expectation that the State should remove such conditions of life which successfully impede all honest attempts towards the attainment of higher values of life. Through exclusive propaganda for the two lower values the State should not create such an atmosphere in the country as may tend to make the people callous and irreverent to the two higher values. As human welfare does not consist in merely on the availability of an ever-increasing quantity of consumer goods, the Welfare State on its own part should remain askance as to how, if not directly and positively, at least indirectly and by implication it could serve the cause of the two higher *purusharthas* in which the lower *purushartha* must get sublimated if human beings were to live lives that could be distinguishable from those of lower animals.

Therefore, in the matter of planning for the entire man while the State should understand clearly its limitations and acknowledge them unreservedly, the people at large should comprehend their own responsibility in the matter and assume it squarely.

In planning for the entire man we inevitably require the ideal of Brahmanhood, the *Ashrama*-plan of life and the *Purushartha*-scheme of values in addition to what the State has been and will be doing. The public sector has assumed its responsibility, one should say, well enough. Now the private sector must not lag behind. When all is said and done planning for the entire man is impossible until and unless the individual has learnt to be the self-reliant seeker of the Self (*mumukshu*).

(*The Vedanta Kesari*, March, 1955)

BEE-KEEPING AT MOUNT ABU

(*By A. Rajagopalan*)

A preliminary survey to find out the possibility of and scope for introducing scientific bee-keeping in Abu was made in the month of December 1949. Soon after my arrival I saw that my work was not going to be easy. The people here when approached ridiculed the idea of keeping bees in the artificial hives and they refused to hear me even. They believed and considered keeping of bees in artificial hives as "sin" and I was also in that respect called a "sinner".

The co-operation of the villagers in procuring bee-colonies and bee-locating news was not available as they apprehended that the object might be to collect bee-colonies and send them away to distant places and they (villagers) would be deprived of enough honey in the future. The enlightened people also were not free from the above assumption.

In spite of such adverse conditions I have moved slowly but steadily towards this work as shown in the following table:

Year	No. of Bee-Keepers	No. of Colonies	Honey Yield	Remarks
1951	19	46	214 lbs.	From 25 colonies.
1952	35	65	175 lbs.	From 25 colonies. Monsoon failure.
1953	42	56	333 lbs.	From 39 colonies.
1954	51	156	538 lbs.	The whole crop of Sep. Oct. was lost due to untimely and prolonged rains.

Apart from the training imparted to bee-keepers at their doors regular bee-keeping training classes are being conducted, and during the year 1954 three training classes extending to a period of four months from 5th February to 5th June were conducted.

The villagers also have come to realize the value of keeping bees in artificial hives. And I may add that if one would take up bee-keeping in Abu with earnestness and would use a little intelligence and skill one could easily produce about 50 lbs. of honey per year per colony worth Rs. 100/- or 125/-. One bee-keeper of Abu, without any appreciable help from the centre, has produced about 30 lbs. of honey in one season alone. A few more keepers also have produced above 20 lbs. of honey in one season. (In Abu there are two seasons: One from March to May — Spring and Summer flow and the other from September to November — Autumn flow.)

I have seen the bee-keeping activities in the other hill stations and I can say without any hesitation that Abu affords unique opportunities for a bright bee-keeping. The climatic conditions are so favourable that bees thrive throughout the year without the need of any seasonal management by the bee-keeper. Wild colonies are available. Good bee-pasturage abounds. The Abu bees are comparatively bigger in size and more industrious and can be termed as only next to Himalayan variety. The quality of Abu honey remains unrivalled for its aroma, flavour, medicinal properties, density and taste.

Bee-Keeping Centre

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